A True

CATECHISME

Concerning the word of God, and the Power of it, which is quick and lively in the heart: The manner of its working, by dividing and setting before the Creature good and evil; And also commanding to *Chuse the good and shun the evil.*

Also several Questions answered by the experimental working of the Spirit; Useful for such as truly desire to be acquainted with the way to life eternal.

Written by one who is brought into the true Christian faith; and for the Testimony of the same Faith, hath been cast into prison, and continued also, through the envious Priests of *Ely*, above one whole year, and remaineth at present in *Wisbitch* Goal, and scornfully called *Quaker*, whose name is *Thomas Richardson.*

Wisbitch Goal, *the* 24*th of the* 2*d. Month*, 1664.

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WITHOUT E.C.

Deutromouie 30. 1[illegible]

See I *have set before thee good and evil, life and death: Verse* 19. I *have set before thee life and death, blessing and Cursing, choose life, that both thou and thy soul may live.*

Reason Questioneth.

I *would be satisfied herein, hath the Creature power to Choose the good and Shun the evil, or to Chuse the evil and Shun the good? yea or nay?*

Light Answereth.

The Creature man hath in his own will or in his own strength, he hath power to do evil; but the power to do good standeth in the gift of God; and not in the will or wit of man. Question.

But the word, Chuse life, implyeth as if the man had power to Chuse.

Answer.

The Creature in the fall hath chosen death, or the sin that bringeth death; but now the gift of God is given to discover the sin and the death, and the way of restoration, and requires the heart and minde from the sin, and so from the death; shewing the danger of the proceeding in the sin and evil; And that the Lord hath no delight in the sinner, and therefore it is Gods gift in man, that is the power to destroy the devil and the sin.

Question.

If God do the work alone, what must the Creature do, or why doth he say Chuse life?

Answer.

Man in eating the forbidden fruit hath chosen the sin, and so death entred; And in this estate there is a free will, or a willing mind in all men naturally to sin: But the gift of God which is free from God is of another nature, it is revealed in the heart and revealeth the sin, and also the mind of God in the heart of man, to draw the heart from the sin, and out of it up to God; and it is Gods gift in the heart that cryeth Chuse life rather then death; and this gift of God doth afflict the soul, and heart, and Conscience, if the sin be lived in; and this is the word that is nigh thee in thine heart, that thou mayest hear it and do it, ver. 14. this word is lively, it is placed in the heart that thou mayst hear it and do it.

Question.

How may I know this word that is quick, that is nigh in the heart; and what is the thing required of me to do:

Answer.

The word is Gods gift, the Son of God is the gift of God; God so loved the world that he gave his Son whose name is called the word of God, the life is in the Son,

and

and he that hath the Son hath life, who hath given a manifeſtation of his ſpirit to every man; the ſpirit is the word; the ſpirit is quick, this is the word that is in thine heart, that thou mayſt hear it and do it, and this is Gods gift.

Queſtion.

How may I know the voice of the word or Spirit; Seeing that I am commanded to hear it and do it?

Anſwer.

The Son is life in himſelf, and the Spirit is life, the life that is in the Spirit, it ſheweth what leadeth in the way to life, and the way to death alſo; and the word being in the heart is a ſpeaking voice that revealeth every ſin; and revealeth the righteous judgments upon the ſinner; for it convinceth the conſcience after the manifeſtation, and maketh the heart to underſtand what the Lord hath no delight in, and it calleth for a return and to forſake thy evil ways, as evil Worſhips, and evil Actions, Words, Cuſtomes, and Traditions; and ſo the word in thy heart, that thou art to hear, it abideth in thy heart and ſtandeth a witneſs againſt all manner of ſin that the heart can delight in, and if thou hear it, and do it, then thou may feel what peace of conſcience it bringeth, and life to thy ſoul, but if

thou hear it, and do it not; but live ſtill in the diſobedience, then thou ſhalt go with a wounded conſcience and ſhall feel the voice behind thee ſaying, this is the way, & it will affict thee and condemn thee in thine own heart for grieving of Gods holyſpirit, therfore to live in ſin and know it, ſuch goeth with a wounded Couſcience, and ſuch muſt needs have a heavy burden.

Queſtion.

What is that which burtheneth, and whence comes it or what is the burden thou ſpeakeſt of.

Anſwer.

That which burdens is ſin which ariſeth from the luſt which cauſeth the war, and that which is burdned is the life of the ſoul, the delighting and living in ſin burdens the ſoul, and burdens the conſcience, And ſuch goeth bowed down in ſpirit, the life of the ſoul cryeth under the burden being preſſed as a Cart with ſheaves, aud all that feeleth this burden goeth with a wounded Conſcience; and the further they go in any known ſin the greater the burden and torment.

Queſtion.

I could gladly chuſe life, but it ſeemes to be a ſtraightway.

Anſwer.

The way is ſtraight to that which muſt never

never enter, but it is eaſie with ſuch as are willing and obedient; for life is obtained through love, for God is love, and hath ſhed his everlaſting love in our hearts, and by hearing and feeling the ſtrength of his love, the heart is overcome, this thinketh no evil but overcometh evil; all that come under the yoke of Chriſt and taketh up his yoke, ſuch dare not ſtand to look at the ſtraitneſs of the way, for the Lord maketh it eaſie, for his yoke aud burden to ſuch as are of a ready mind, is love and mercy; but the unbeleivers ſtandeth looking at the ſtraitneſs of the way, what reproaches and what perſecutions, ſaying in heart, it may coſt goods and lands and life alſo, and having the heart fixed in the earthly, ſuch are not brought into the true faith, for the care and confidence is more in the earthly then in the heavenly, their minds and hearts are not redeemed from the earth, but the believers hath a yoke that yokes the heart, and mind, and ſoul to God, and yokes or binds the earthly part under, and ſuch knoweth their redeemer liveth, that hath redeemed from the vain Converſation, of the world: And ſuch feels the ſoul, redeemed from death, and how there is a paſſing, from death to life.

Question.

True it is many people in these days do not walk up to what they are perswaded in their heart is truth, they being full of fears, but if many do so for fear of the Law, may not the Lord pardon such, and shew mercy afterward.

Answer.

It is in God to pardon, and to shew mercy upon repentance and forsaking sin, and transgression, but it is a dangerous thing to tempt and provoke the Lord, by disobeying his voice, & slighting his visitation, for it is with him to harden, & to give the creature to unbeliefe, as he sees Cause, so to day if you will hear his voice harden not your hearts, for they that neglect the day of their visitation wherein God calls them to repentance which is the day of mercy and healing, his justice will find them out, and how can it stand with the justice of God to own such as deny him: hath not the Lord called many this day that will not hear, may not the day come that such may call and cry and he will not hear? are not such as know the truth and not obey it, the fearful and unbelieving whom God will judge? how dare thou, who art afraid to confesse him before men count thy self a beleever? or how dare thou build upon a hope in thy heart, that he should hear thee when thou calleſt

calleſt, and thou deny him now he calls? not this the hippocrites hope that muſt periſh.

Queſtion.

Thou ſpeakeſt of a call, that the Lord calls unto his people by, how may I know when God calleth me? or what is Gods call that I may know it.

Anſwer.

Gods call is by his word which is nigh in the heart that thou may hear it, and do it, it is ſo nigh thee, that thou canſt neither ſwear nor lie but the word is ſo nigh it will reprove thee and condemn thee.

Queſtion.

Is that Gods call, I have known that many times, but whether doth it call me.

Anſwer.

The word in the heart calleth from the ſin, it is nigh to diſcover every ſin, it is a living word, it is quick, in making the ſin known and calleth to abſtain, there are many are called but few are choſen.

Queſtion.

What is the reaſon that many ſhould be called and few choſen.

Anſwer.

The want of love to Gods word; how ſhould God Chuſe ſuch as hates to be reformed, for God hath placed his word in the heart

heart; to reform the heart, and many will talk of the word with their mouth, but hates to be reformed by it in their hearts, so as it is written, every one that doth evil hateth the light, but he that heareth the word, and doth it, such maketh their calling and election sure, such yeildeth to the word that is so nigh to discover every oath and every lie though it might bring much gain the word is so nigh that calleth to forsake, and rebukes also with such strokes of Judgement in the Conscience, the righteous smiteth, the Lord hath smitten; and in smiting the fear of the Lord is learned, the word is nigh in the heart that thou should hear it, and do it: the hearers and doers are such as yeilds, and is willing to be taught by it, but such as heareth the word and doth it not, the word is as an hammer, and smiteth them in their conscience that they go with a wounded Conscience, and falleth under the wrath of God through disobedience.

Question.

Is there ability to be obtained as in matter of salvation, as by hearing and doing, or is it a matter of condemnation to hear it, and not to do it.

Answer.

Yea there is matter of salvation in hearing

ing and doing for it is written, he that hear eth my word and doth it, is compared to a wiſe man that built upon a rock; but ſuch as hear and do it not are compared to build upon the ſand.

Queſtion.

Hath man power to do the one and leave the other undone: or may it not be imputed that it is a matter of works, ſeeing that man may do it, or leave it undone, becauſe thou ſaiſt hear and do, or hear and not do.

Anſwer.

Yea there is power in man given him of God, and he that is of God, heareth Gods word, the word is quick, it is a ſpeaking word, & is revealed in the heart & ſpeaketh againſt all manner of ſin, that ariſeth in the heart; ſo he that hath an ear to hear what the Lord ſaith, ſuch dare not lend an ear to the ſin or to the wicked, ſo the word is a law to the lawleſs, the power ſtands in the word which is Gods ſtroke to the ſinful part; the love of this being felt in the heart, Conſtraineth unto obedience and ſo begetteth a willingneſs in the mind, for the word being powerful over-pours the heart, which hath had its life in evil; and overcomes the heart by love, ſo that what by its love, and what by its judgements, the

ſtone

honeſt heart is made ſubject, and this is none of mans works nor mans righteouſneſs, but the power of the word that the upright in heart heareth and doth by yielding obedience in heart unto it: But he that heareth the word and doth it not, are ſuch as live in Pride and Pleaſures, as Swearing, Lying, and even all manner of evil; and hath many ſecret reproofs in their Conſciences, but will none of its reproofs, and hates to be reformed by it, for every one that doth evil hates the light, ſo that their is a willingneſs in man naturally (as being faln) to do evil; and being wholly inclined in heart thereunto, there is power enough to do evil, but hath no power of himſelf to do good; but to leave all without excuſe, the Lord who hath no delight in the death of a ſinner, hath cauſed his light to appear in the ſinful heart; who by the word maketh the ſin manifeſt, ſo that many can acknowledge they do live in groſs ſins, and that they are condemned in their own Conſciences, many times, that the cuſtom or habit of ſin carrieth their hearts away to delight in iniquity; ſo that the love of the evil carrieth or draws the heart after it and into it, and that the creature hath power naturally to chuſe the evil, the heart being wholly bent thereunto;

yet

yet this man or these sort of evil men are ready to confess upon examination that they many times do hear the word in their hearts that afflicts them and condemns them in their Consciences for not doing of it; thus with many their is a Confessing but not a forsaking: And therefore it is that they do not find mercy.

Question.

Instance some particulars, that I may understand more plainly.

Answer.

For instance, some men are given to Drunkenness, and have an habit in that sin, doth the Spirit of God lead into that sin (nay) then it must needs be an evil Spirit that leads into evil ways: Now the word of God is nigh such a one, even in his heart at the very time when the mind is running after strong drink or bad Company, and the word sheweth the man the sin and the danger, yet the lustful mind rusheth into the sin as the horse to the battel; and many times when man is overcome with strong drink, then the word that forewarned of the evil when the creature is overcome with evil, then the word in the heart afflicts the heart, and soul, and conscience: What torment is there in body, and soul, and spirit, who through the wilful mind in

vexing

vexing God. How doth the Lord vex such even in the very time, and after such evil actions are brought forth; yet the word that warned of the evil, & from it remains in the heart, and condemns the creature many times for the misdeeds, so as it is written, Tribulation and Anguish upon every one that doth evil, and to be short, there may be felt in the heart good and evil; the gift of God is the word of God, every good gift and every perfect gift comes from above, and God is the Author of it; and there is an evil principle in the heart, and that the Devil is the Author of, and both these will move upon the heart, the good moveth unto that which is good, and the evil moveth unto that which is evil, and as their is a yielding to either of these, his servant thou art whom thou dost obey, whether of sin unto death, or obedience to righteousness, but that which moveth to good if it be not obeyed it remaineth in the heart and changeth not its property, but stands a witnesse in the heart against all wickedness and uncleanness, and such as regard iniquity in their hearts the Lord will not hear their Prayer, but he will make such to fear his wrath because of disobedience.

Quest.

Queſtion.

I perceive that man of himſelf hath not power to chuſe the good and ſhun the evil; but no want of ſtrength to run into evil.

Anſwer.

Nay, mans heart being overcome by the Serpents ſubtilty; to redeem the heart again to God Chriſt the Way is to be made known in the heart, who openeth the underſtanding, and enlighteneth the heart, and cauſeth man and woman to ſee into their own hearts; what the hearts delight is in, and whether they do to all men as they would be done by, in outward dealing or no; for he that is not faithful in the unrighteous Mammon, who will commit to him the truſt of the true riches.

Queſtion.

It is true, to deal juſtly, and to love mercy is required, and many men I hope who are in ſeveral forms of worſhip, are indeavouring thereafter, if that ſacrifice be acceptable with the Lord.

Anſwer.

The acceptable ſacrifice is from a Believing heart; who believes that God is, and that he is a rewarder, which is beyond a ſelf righteouſneſs which doth to be ſeen of men, or to be ſo and ſo accounted; for the juſt Spirit of God in the heart believed in, con-

constrains the creature to deal justly in all his dealings, as in the sight of God, for Gods fear stands in the heart, which awes the man or woman who believe in Christ, to deal justly, and the same spirit constraineth to love mercy, and also to walk humbly with God, and this humility that I write of goes before honour.

Question.

How may I know a believer and an unbeliever asunder, seeing that the believers sacrifice is accepted, and the unbelievers rejected?

Answer.

By their fruits, for a good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit, for such as the tree is such is the fruit, a good man out of the treasure of his heart brings forth good fruit, and an evil man out of the treasure of his heart, brings forth evil fruit, even as *Cain* and *Abel*, for *Abels* sacrifice was accepted, and *Cains* sacrifice was rejected.

Question.

What is the fruit that a good man brings forth out of his heart, that I may take notice of it?

Answer.

The fruits of the Spirit, is Love, joy, peace, long-suffering, gentleness, patience, and the like, according to the Scripture.

Quest,

Queſtion.

What are the fruits that an evil man bringeth forth out of his heart?

Anſwer.

Murders, adultery, fornication, uncleanneſs, idolatry, witchcraft, mallice, hatred, variance, ſtrife, and the like.

Queſtion.

Why doeſt thou tell me of Abel and Cain that were ſo many years ago; what doth their ſacrifice reſemble unto me?

Anſwer.

Abel and *Cain* they reſemble two generations, the wicked and the righteous: *Cain* in envy perſecuted the juſt; as it is written, He that envies is a murtherer, and no murtherer hath eternal life abiding in him: and ſuch as live in envy this day perſecuting the juſt, are of *Cains* ſpirit, and of *Cains* generation, and their ſacrifice is rejected by the Lord.

Queſtion.

Why, or to what purpoſe doth the wicked offer ſacrifice if it be rejected by the Lord?

Anſwer.

Nay to no purpoſe, the very prayers of the wicked are abomination with the Lord.

Queſtion.

But in caſe I be a ſinner, and in Cains *nature,*

ture, finding in my heart much envy and wickedness, wrath, and malice, and the like; is there no way to finde mercy and forgiveness, and redemption from sin?

Answer.

Yea by true repentance and godly sorrow which worketh true desires in the heart after the Lord, and a true hunger and thirst after righteousness, and also a hatred of evil, feeling Gods fear placed in the heart; for in the true fear standing, that is the godly awe that keeps from sin, the fear restraineth from evil, and whosoever is restrained from evil, it is by an invisible arme of God that reukes the sinner, by a secret reproof in the heart and conscience, and this secret reproof being owned and loved, and the sin forsaken, the same arme that reproves the sin begets life in the soul: so that the same arme that brings destruction to the sin in the heart, the same arme which is the Spirit of God, doth bring salvation to the soul: for, for this purpose is the Son of God come to destroy the works of the Devil, and to work out mans salvation, by placing the fear of God in the heart, and so the fear of the Lord is to depart from iniquity: and iniquity departing from a love and belief is raised up in the heart by the Spirit of God: and this is the faith

Faith that God is the Authour of. And such as come hither findes the minde changed and turned from darkneſs to light, from the ſin and vanity to be guided by the Spirit, and ſuch come to ſee that to be ſpiritually minded is life and peace, ſuch feeleth the true Faith that removes mountains, and reconcileth the heart to God: and there is no other name under heaven whereby ſalvation cometh but by the Spirit of Jeſus in the heart, believed in, that brings down pride, that brings down envy and ſtrife, and every evil work, and breaks down the partition wall, and reconciles the heart to God, and bringeth life to the ſoul, who comes and his reward is with him.

Queſtion.

It appears that true Faith God is the Authour of: But I would learn how this Faith cometh, and how it works in its power and efficacy, that I may know the difference of a Believer and an Unbeliever; and alſo whether I be in the Faith or no?

Anſwer.

Faith cometh by hearing, and hearing by the word of God; the Word and the Spirit is one, but the Spirit and the Letter is two; for the Letter killeth, but the Spirit maketh alive: the Spirit is a free gift, the manifeſtation of the Spirit is given to every

man to profit withal; the nature of the Spirit is light, and with this light are all men enlightned, that all men through him might believe the manner of the Spirit working in the heart. First, a discovery of the sin, and the want of life in the soul. Secondly, it begets a true desire after the Lord; and a secret hunger and thirst after righteousnes, and draws the heart to be affected into the love of the Spirit, as it is written; He that loves the light brings his deeds to the light, and through love the Spirit begets a belief in the heart to its self; and as it is written, He that believes in the light shall not abide in darkness: all sin is darkness. Mark the manifestation of the Spirit that searcheth the heart, and maketh the sin known, the same sorts the sins and evil deeds; the light makes them manifest of what sort they are; and as the sin is made known to be sin, the manifestation of the Spirit that sheweth the sins and sorts them: the same Spirit convinceth the Conscience of evety sin and every evil deed, and the same manifestation of the Spirit abides in the heart, which is the onely means to work out mans salvation, and the manner of its working in the heart: as its nature is light, and love, even so it begets the heart into union with it self. As

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it is written, Of his own will begot he us, by the word of truth: and as the heart is drawn through love into union with the Spirit, it is drawn from the ſin, and from the evil; for the love of Chriſt conſtraineth: and the ſame manifeſtation of the Spirit which is Gods free gift to work out mans ſalvation, that begets the heart into unity with it ſelf, the ſame begets a belief in the heart to believe in Chriſt the Light, who is the light of the world, who hath enlightned every man, that all men through him might believe, and the honeſt heart receiveth the truth in the love of it; the Spirit begets a belief in the heart: and this is the Faith that comes by hearing, and hearing by the word of God; and this faith is that which works by love; and this is the faith that purifieth the heart: the ſtrength of this faith removes the ſin, removes mountains, and gives victory; as it is written, He that believes in the light ſhall not abide in darkneſs, but ſhall have the light of life: and this is the promiſe and the portion which the believer receives; he ſhall have the light of life, and the life gives aſſurance, for every believer hath a ſeal in his ſoul, of life eternal, through the working of the Spirit by its power and efficacy, in mortifying and de-

ſtroying the works of the Devil, that ſinne and death may have no more dominion in the heart; and ſo death comes to be ſwallowed up by victory, and the promiſe of God accompliſhed in Chriſt, who ſaith, I am come that you might have life, who is the life, and brings life, who cometh, and his reward is with him.

Queſtion.

Thou ſpeakeſt that Chriſt hath enlightned every man, that all men through him might believe; what is the reaſon that all ſhould be enlightned, and yet ſome come ſhort of Faith in Chriſt?

Anſwer.

The defect it not in the light, but their rejecting it is the cauſe. The mercy and juſtice of God through Chriſt by enlightning all, that in the day of account all may be left without excuſe, mans miſery will be found to be of himſelf: here lieth the matter, all are enlightned, but all men have not faith, many, will not believe that the light is truth, or that it is ſufficient to ſave the ſoul, and ſuch hates the light; every one that doth evil hateth the light, and calleth the good evil, and evil good, and putteth light for darkneſs, and darkneſs for light, and ſuch becomes reprobates concerning the Faith; ſo that it is plain, one

ſort

sort loving the light, believing and obeying it, and another sort hating, rejecting, resisting, and denying; so that such as hates to be reformed, and rejects the motions of the Spirit, and resisteth the Holy Ghost, and denyeth the Lord that bought them, their destruction is of themselves, and the Lord and his faithful people will be clear of their blood in the day of Judgement.

Question.

But is the light of Christ sufficient to save the Believer?

Answer.

Yea, the light is the author of the faith, and the faith standeth in the light, and so it is saving faith; and the light is the grace: and it is written, My grace is sufficient for thee. This grace was, and is the Saints teacher, which taught, and teacheth the believer to deny ungodliness and worldly lusts.

Question.

If the light be the authour of the true faith in the believer; and so the authour of mans salvation, what is the portion of the unbeliever, seeing thou sayest that all are enlightned?

Answer.

The unbelievers that hate the light, the light is their condemnation: as it is written, This is the condemnation, that light is

come, and men love darkneſs, becauſe their deeds are evil; as alſo the grace that was the Saints teacher: the unbelievers denied the grace and turned to wantonneſs, and heaped up teachers to themſelves, having itching ears, as many do at this day: ſo the grace that taught and juſtified, and juſtifieth the believers living in it, the ſame grace condemneth the unbelievers, denying to be taught and guided by it, who have it in their hearts, but hateth to be reformed by it.

Queſtion.

I am much ſatisfied that the word of God in the heart is the Spirit of God, and that it is Gods free gift, and the onely means to work out mans ſalvation, and alſo that by this free gift which is the manifeſtation of the Spirit: every unbeliever in the day of Judgement ſhall be left without excuſe?

Anſwer.

Thus the queſtioner is anſwered in the truth concerning the word of God in the heart, and the power and efficacy of its working, by deviding betwixt the joynt and marrow, and by giving a diſcerning of the thoughts and intents of the heart; the diſcerning is the eye, by which eye the power of the word in the heart is diſcerned. A ſeparation being made in the heart, by

by the word whereby good and evil is divided; and the word in the heart giveth a discerning of the evil in the heart; and so the light of the body is the eye: this is that eye that the god of this world had blinded, which the power of the word hath opened, and anointed with eye salve, that it can see and discern the thoughts and intents of the heart,

And also to discern words and actions, oathes and lyes, and the intent of the heart in all carriages towards God and man; now to discern the intent of all words, and to discern the intents of the thoughts, and the intent of a lye, and the like; as in this manner how the devil worketh, who abode not in the truth, who was a lyar and murtherer from the beginning, who is the authour of all evil; that is to say, to draw the minde and heart of man from God to believe lyes.

Aud thus the Serpent did to *Eve* by alluring her to eat of the forbidden fruit, saying, it is good; and *Adam* in like manner by eating therof lost his blessed estate. Thus the authour of sin, the authour of evil, deceived and deceiveth mankinde, by drawing the mind from the good to the evil, and in presenting the evil delightsome to the eye of the minde, and alluring the heart thereafter

after to be affected therewith, as into one luſt after another, and alſo divers lying vanities, divers lyes to get ungodly gain; and ſo into pride of heart, and oathes, and the like, as covetouſneſs, oppreſſion, envy, and malice, and perſecution.

Thus the author of ſin hath allured the heart of man from God, and inticed it to ſin and ſinners, that ſuch and the like above mentioned luſts which war againſt the ſoul. Man in the fall is overcome with evil, and where the Devil ſits as king in the heart, who is called the prince of the aire that ruleth in the children of diſobedience.

It is his work to blinde the eye, that ſuch ſhould not ſee the light of the glorious Goſpel ſhining in their hearts, and ſuch are carried captive by Satan at his will into ſuch ſtrong holds, and hurtful luſts, as is before mentioned.

And being blinde, they cannot ſee nor diſcern the thoughts and intents of their hearts, their eyes being ſhut up in unbelief, in departing from the living God, and lending an ear, an eye, and an heart unto the author of ſin, and ſo into the fleſhly luſts that war againſt the ſoul.

And ſuch whoſe eyes are blinded, whoſe ears are ſtopped, and hearts hardned by the deceitfulneſs of ſin, in that ſtate ſuch cannot

not believe that the truth is the truth: but as the unbelieving Jews that rose up against the Lord of life, even so now do such unreasonable men who have not faith, persecute those who bear testimony to the truth as it is made manifest in them; so that as it was it is; they that are born after the flesh persecute them that are born after the spirit, in such a manner, that many have thought they have done God service, as *Saul* did.

Thus man in the fall being drove from God in the state of degeneration, his eye is blinded and heart hardened through the deceitfulness of sin, committing wickedness with greediness, until the Lord opens his eyes by the manifestation of his Spirit, whereby the understanding comes to be enlightned, and a discerning given into his heart to discern his own estate that he is fallen into by the temptations of Satan and his instruments.

And also that which gives a discerning of the heart, sheweth how the heart is run with delight into several fleshly lusts, strong holds, and wicked practices, and lying vanities, which the Devil is the authour of, and by so doing is overcome with evil; and as the Serpent told *Eve*, that the forbidden fruit was good, she might eat; so hath the

Devil

Devil taught many to call evil good, and to eat thereof; and ſo by eating thereof the ſin is committed, and ſo death entered, as it was to *Adam* and *Eve*, and ſo it is with all the ſons and daughters of *Adam* in the fall, as it is written, As in *Adam* all dye, ſo in Chriſt ſhall all be made alive.

But to know how all in Chriſt are made alive is a myſtery, for the wages of ſin is death, but the gift of God is eternal life; which gift of God is the Son of God: and he that hath the Sonne hath Life, but he that hath not the Son hath no life; for the Son is the way, the truth, and life, to the believer, which way is deſcribed how it may be obtained, by the anſwers of ſeveral queſtions in this Book, which may be uſeful to the honeſt hearted for their recovery out of the ſtate of *Adam* in the fall, unto Chriſt the ſecond Adam that never fell.

HEre followeth a declaration of an opening in my heart, as by viſion in me as I lay in bed in the night ſeaſon in the twelfth Moneth, 1663. in which Viſion there appeared unto my view a ſumptuous building, in form like to a ſpacious Lords Pallace ſtanding on a hill: and I beholding of it, delighted in it; and as I looked upon it,

it, it appeared to me, that there were ſeveral pipes of lead laid round about the walls of that building, ordered in mine eye to ſerve the whole houſe with water: And I ſtood conſidering from whence this water ſhould come to ſerve ſuch a ſpacious place, being it ſtood upon a hill: And it further appeared to me, that the water that ſerved the whole houſe came from a Fountain; and the Lord of that building had ordered conveyance from the Fountain to ſerve the whole houſe. And it being ſuch an excellent work, I greatly deſired to ſee the Fountain, and how the water was conveyed from the Fountain. And then I was ſhewed an excellent place called a Porters Lodge, where the Porter abode continually; and it was ſhewed me that that Porter was highly eſteemed of the Lord of the building; and commiſſion were given to him to ſerve the whole houſe with water, and that both the Fountain and the conveyance of the water were to be ordered at his pleaſure. Then I greatly deſired to ſee into the houſe, how the houſe was ſupplied with water, and withal, way was made for me to enter into the houſe; and as I walked into ſeveral rooms, there were ſeveral ſervants, and every ſervant had his office; and I looked for the water, and in

ſome

Devil taught many to call evil good, and to eat thereof; and so by eating thereof the sin is committed, and so death entered, as it was to *Adam* and *Eve*, and so it is with all the sons and daughters of *Adam* in the fall, as it is written, As in *Adam* all dye, so in Christ shall all be made alive.

But to know how all in Christ are made alive is a mystery, for the wages of sin is death, but the gift of God is eternal life; which gift of God is the Son of God: and he that hath the Sonne hath Life, but he that hath not the Son hath no life; for the Son is the way, the truth, and life, to the believer, which way is described how it may be obtained, by the answers of several questions in this Book, which may be useful to the honest hearted for their recovery out of the state of *Adam* in the fall, unto Christ the second Adam that never fell.

HEre followeth a declaration of an opening in my heart, as by vision in me as I lay in bed in the night season in the twelfth Moneth, 1663. in which Vision there appeared unto my view a sumptuous building, in form like to a spacious Lords Pallace standing on a hill: and I beholding of it, delighted in it; and as I looked upon it,

it, it appeared to me, that there were several pipes of lead laid round about the walls of that building, ordered in mine eye to serve the whole house with water: And I stood considering from whence this water should come to serve such a spacious place, being it stood upon a hill: And it further appeared to me, that the water that served the whole house came from a Fountain; and the Lord of that building had ordered conveyance from the Fountain to serve the whole house. And it being such an excellent work, I greatly desired to see the Fountain, and how the water was conveyed from the Fountain. And then I was shewed an excellent place called a Porters Lodge, where the Porter abode continually; and it was shewed me that that Porter was highly esteemed of the Lord of the building; and commission were given to him to serve the whole house with water, and that both the Fountain and the conveyance of the water were to be ordered at his pleasure. Then I greatly desired to see into the house, how the house was supplied with water, and withal, way was made for me to enter into the house; and as I walked into several rooms, there were several servants, and every servant had his office; and I looked for the water, and in some

ſome of the rooms the water came in abundantly, and thoſe ſervants of thoſe rooms kept all things under their charge in good order, very pleaſant to behold, to the great honour of the Lord of that houſe; and then I walked further in the houſe, into other rooms, and I looked for the water, and the water came into thoſe rooms very ſlowly, and the ſervants of thoſe rooms were not induſterous in their places, for their Lord, but were part for their Lord, and part for themſelves, and their rooms were not clean: and it was ſhewed me that there were many of thoſe unfaithful ſervants and unclean rooms. Then I deſired to ſee further into the houſe, and going further along into other rooms, I looked for water, ſeeing the rooms exceeding foul, and the ſervants of thoſe rooms wholly at eaſe; and it was ſhewed me that there was pipes to convey water unto them as the other rooms had, but the water was ſtopped, which cauſed the uncleanneſs: Then I were ſomething troubled in minde, and deſired to know the reaſon why ſome of the rooms ſhould have ſuch abundance of water, and ſome but a ſmall quantity, and ſome none; but it were ſhewed me that the Porter that were in high eſteem had power to ſerve the whole houſe

house with water, and according to desert he supplied the rooms thereof; and all those servants that were faithful to their Lord had water in abundance; and those servants that had had an eye to themselves their water abated, and if they did not stand up and shew themselves faithfull whilst they had water, their rooms would grow unclean, as well as those that had their water course stopped already: then I enquired in my minde what might become of those servants that were at ease, or sloathful; and it was shewed me that the Lord of the building would come, and the unfaithful servants he would cast forth of his house, and place others in their rooms, for he could not endure unfaithful servants, and it seemed to me that it would be much shame, trouble, and terrour for them that were cast out of such a Lords service for their unfaithfulness to their master. And so I awaked, and it were opened to my understanding, how my spirit hath been in this exercise as aforesaid: and it being cleared to my understanding afresh, I am constrained to write the substance of the matter, that the learned may read, and in reading every one may read themselves, lest they lose their learning and can obtain it no more.

Wibitch Goale, *Tho. Richardson.*

The fruits of the Priests of Ely, in the County of Cambridge, *published; wherein Priest* Brunsel, *and Priest* Holder, *called Justices, and Priest* Langhorn *their Brother by Trade, the fruits of their Ministrey, and their practice also described, as followeth, That people may judge whether such as these be able Ministers of the Gospel, or whether such are fit to be judges of the Law, yea, or nay; if not, whether people ought not to beware of them, and such like, as* Jude *hath exhorted us, much more because the Spirit of the Lord hath made them manifest both in doctrine and practice.*

Daniel Langhorn *Priest of* Ely,

THis is to thee, who were at *Ely* Goale door, speaking to a friend of God, and I being a Prisoner, told thee the Tree was known by its fruit; and that both thou and thy fruits was manifest: and thou went away, and bid me look in the Epistle of *Jude*, as if *Jude* described such as we are to be out of the truth: therefore to satisfie thee and others, I have read *Judes* Epistle, and do herein write a testimony of *Judes* testimony, that thou and all other who shall see this Letter may be perswaded, or however, left without excuse, what sort of peo-

people *Jud* wrote against, or exhorted the Saints to beware of, as may be seen being upon record. *Jude a servant of Jesus, to them that are sanctified, (saying) when I gave diligence to write unto you of the common salvation, it was needful for me to write unto you, and to exhort you, that you earnestly contend for the Faith that was once delivered to the Saints; for there were certain men crept in unawares, who were ordained of old for condemnation, ungodly men, turning the grace of God into lascivionsness, and denying the Lord Jesus*: How canst thou clear thy self here (*Daniel*) art thou not one of those that are crept in, or art thou entered in by the door; (if not) what are they that climbe up another way, or such as are crept in at unawares into a Steeple-house for so much a year: though some of the world are not aware of you, yet the children of Light can see you: And *Jud's* exhortation we dearly own, as to beware of such as *Jude* describes, who were ordained of old for condemnation. Likewise *Judes* exhortation is to the Saints to beware of the filthy dreamers that defile the flesh, despise dominion, and speak evil of dignities. Now (*Daniel*) wouldst thou turn these words upon us, or they stand a witness against thee and thy brethren: for I testifie as before the Lord, that we whom thou in scorn callest Quakers, do not deny

dominion, but are real in heart for the eſtabliſhing thereof: therefore own thy own Scriptures, which is for thee and thy Brethren, who are the filthy dreamers for filthy lucre: and upon thy head I leave it; he that hath a dream let him tell a dream, ſaith the Lord; and he that hath my word let him ſpeak it faithfully. If thou canſt not believe that thou and thy brethren are of that number before mentioned, whom *Jude* hath ſentenced filthy dreamers like the Sodomites, who were ordained of old for condemnation. For a further deſcription mark the 11th. ver. for the proof and confirmation, and alſo thy portion: thou art uſed to divide the Scriptures for money, divide this verſe amongſt thee and thy brethren: *Woe unto them* (ſaith Jude) *for they have gone in the way of Cain, and runned greedily after the errour of Balaam for reward, and periſhed in the gain-ſaying of Core*: Did not *Cain* perſecute about Religion, and did not *Balaam* love the wages of unrighteouſneſs? doth not thou and thy brethren run greedily after the errour of *Balaam* for reward: therefore in *Cains* way and *Balaams* way own your own Scriptures, and *Judes* ſentence, which is periſhing in the gainſaying of *Core*. Did not *Cain* in envy perſecute about Religion? doth not the Doctor Prieſts in *Ely* and thou alſo perſecute

about

about Religion in Goales, and Pulpits; your tongues and actions make you manifeſt to go in the way of *Cain*: and further, for the clearing of your practiſe, *Jude* in the 12. verſe deſcribes ſuch out, how they may be known, ſpeaking of the ſpots in your Feaſts of Charity, feeding without fear, clouds without water, carried about with windes, trees without fruit, twice dead, plucked up by the roots: how canſt thou clear thy ſelf here. *Daniel*, doeſt thou not uſe to feaſt? I heard thou wert at a Feaſt in *Ely*, and called for the other Song; is not this one of thy ſpots that thou art known by? what could a drunkard have done more: is this the practice of a Miniſter of Chriſt, or of ſuch an one as *Jude* hath ſentenced, which is crept in at unawares, who were of old for condemnation. Again, carried about with windes, is not thy Doctrine windy? how hath it wrought effect ſo in any of thy hearers as to change their hearts from evil, or what fruits are brought forth to God in thee and thy brethren or in your aſſemblies: Thou may read what the fruit of the Spirit is, it is love, joy, peace, and the like: how little of theſe fruits doth appear, either in you that are called teachers, or in thoſe whom you teach: but inſtead of love and peace, we

finde pride, envy, ſtrife, and perſecution abounds: and theſe fruits ſhews that you are carried about with windes, without fruit, as to God. And further in the 13th. verſe, *Iude* deſcribes ſuch more at large, as raging wayes of the ſea, foaming out your own ſhame, wandering ſtars: and your portion he hath deſcribed, ſaying, *To whom is reſerved the blacknes of darknes for ever.*

And further, *Iude* brings *Enochs* propheſie of the Lords coming with ten thouſand of his Saints to execute judgement upon all the ungodly, for their ungodly deeds and hard ſpeeches. And *Iude* further deſcribes them, that the Lord would execute judgement upon, ſtiling them that they might be known, in the 16. ver. *Theſe are they which are murmurers, complainers, walking after their own luſts ſpeaking great ſwelling words, having mens perſons in admiration becauſe of advantage*: Do not you Prieſts believe that you are of this number whom *Iude* hath deſcribed in matter of practiſe; yet further *Iude* openeth ſuch more in the 18. and 19. verſes, ſaying, how the Apoſtle ſpoke of ſuch before, how there ſhould be mockers in the laſt time who ſhould walk after their own ungodly luſts, ſaying, *Theſe be they who ſeparate themſelves ſenſual, having not the Spirit.* (Mark) *Iude* ſaith theſe who walk

walk after their own ungodly lusts; such as are sensual, separated from the Spirit. Consider therefore if *Jude* have not given a clear description who they are that the Saints are to be aware of; and how such as thou may be discerned from them that fear the Lord; both by doctrine and conversation.

Now consider if thou can contrary this, and bring a proof of any of the Ministers of Christ that persecuted any about Religion, for an example for thee and thy brethren, who profess your selves Ministers, but prove your selves persecutors. Then shew me who they are that *Jude* wrote to the Saints to be aware of, that goes in *Cains* way, and *Balaams* way; or who they are that turned the grace of God into lasciviousness; who are crept in at unawares, and who are the filthy dreamers; as bruit beasts separated from the spirit, and know nothing but what they know naturally; that walks in *Cains* way and *Balaams* way, and loves to feast, and the upper rooms also; raging waves, foaming out their own shame, fruitless trees who liveth in their own ungodly lusts, *having mens persons in admiration because of advantage.*

Now *Daniel*, if thou and the Doctor Priests of *Ely* called Justices, can clear your selves

selves to be none of this number aboveſaid, whom *Jude* hath deſcribed how ſuch might be known, both by doctrine and practiſe, and alſo ſes forth their portion, then let us whom you caſt into Ely Goale hear from you who they are that walk in *Cains* and *Balaams* way; for it will lie upon you to clear your ſelves by doctrine and example, according to Scripture Rule, or elſe own your own Scripture and *Judes* ſentence, your portion.

For *Daniel*, according to thy words I have read *Judes* Epiſtle, and do bear my teſtimony againſt all ſuch as walk in *Cains* way, perſecuting the juſt, and alſo againſt all ſuch as run greedily after the errour of *Balaam* for reward, and againſt ſuch filthy dreamers which are crept in at unawares, who were ordained of old for condemnation; and againſt ſuch as are ſenſual, having not the Spirit, who live in their own ungodly luſts.

And for a farther teſtimony that you are of that number that *Jude* hath ſentenced, who walk in *Cains* way perſecutig the juſt, remember Ely Goale, and all that take notice of your actions ſtand witneſs againſt you: have you not caſt fourteen men into priſon, and kept us twenty weeks from Seſſions to Seſſions, when no evil can be proved

ved against us, done either to God or man, and you Priests have set on the Bench both to be our Accusers and Judges: how much false imprisonment have we received by you, must not a record of this be kept think you with the Lord, who assuredly takes notice of all your proceeding against the Innocent.

And thou *Daniel* cryed, keep them up Goaler, who came by the Goale door and smote a prisoner on the face: where is there any such persecuters in *England* as you Priests shew your selves to be: Well might *Jude* say, Woe unto such as go in the way of *Cain*, and run greedily after the error of *Balaam* for reward, such murmurers and complainers: do you not murmur and grudge that we whom you persecute should live amongst you; and do you not complain to the Magistrates against us; have you not informed the Judge of the Assize to keep such and such in prison whom your envy is against; let the witness in you speak: for whatsoever is committed in darkness is made manifest in the light: do you not believe that the Lord will avenge for these things.

Now *Daniel*, its like thou wilt call this a railing accusation; but *Jude* did not rail when he said such and such were to perish, and

and that such as were crept in at unawa
were ordained of old for condemnation
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plainers, and the like, that walked afte
their own ungodly lusts, that to such was r
served the blackness of darkness for ever
this was, and is no railing accusation, bu
the words of truth which is and must be
fulfilled.

Be warned therefore, O ye Priests, and
take heed of fighting against the Lord,
persecuting his people; for what is don
unto his is done unto him, for the Lord
on our side: In vain it is for man to str
against him, who will by no means acqu
the wicked: and if you have any regar
unto your own souls; take heed what yo
do, the day of account hastens; and I n
ver knew any fight against God and pro
per.

Tho. Richardso

The End.